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headed by Viscount Ishii. It has continued its enterprise of placing in South American, European, and Asiatic capitals permanent deposits of books typical of the political and intellectual life of the United States. It has published without intermission a periodical entitled "Inter-America," specially prepared to mediate between North and South American leaders of thought. It has provided lectures for international polity clubs, and co-operated with 79 universities, colleges, and State normal schools in summer-session courses having to do with international affairs.

Such facts as these, gathered from this epitomized volume, show how far from the truth is the popular impression that the war has put an end to rational peace propaganda. Quietly, but assiduously and expertly, the Endowment goes on its way.

The New Map of Asia. By *Herbert Adams Gibbons*. The Century Co., New York City. Pp. 571.

Mr. Gibbons' prior books on "The New Map of Europe" and "The New Map of Africa," together with his articles in magazines and newspapers during the war, have established his reputation as a well-informed writer on international affairs. Partly derived from books, this volume is also based on first-hand study of the peoples described, on interviews with statesmen and popular leaders and plain civilians of the countries brought under review. Hence the comment, description, and arguments have a vital touch that is assuring. You see the situation through his eyes, and he not even once removed from the scene of the strife between races, nations, and religions, not to mention factions and coteries. Thus in this book, when Mr. Gibbons deals with the Versailles Conference and its action on Asiatic questions, it is not as one dependent on hearsay or journalistic correspondence or even the letters of actors behind and before the scenes. He was there to see for himself what was done, and how and why.

Mr. Gibbons writes as a realist who yet is an idealist. He would like to see a League of Nations; he wishes he could believe one has been born, but he cannot. If for no other reason, he is skeptical because the treaty buttresses up the doctrine of "European domain in Asia," Japan being included among the privileged powers for the same reason that Germany was excluded.

If a reader wishes, within a brief compass, to get at the plain meanings of the many issues of partition of territory in the Near and the Far East as they were dealt with by the leaders of the Allied and Associated Powers at Paris, he will do well to consult this book, written by a man without any nationalistic policy to defend, an American who has no illusions about Britain, France, Japan, or his own country, and who has a most disconcerting way of producing damaging evidence and asserting that what is sauce for the German or Russian goose is also sauce for the British or French gander, when it comes to principles and acts of international comity. For once and for all, he is done with the notion that there is one morality for America, another for Europe, and another for Asia. His conviction is that "there would never have been any Japanese imperialism had European powers not been conscienceless hogs." He is convinced that "Asiatics and Africans, who contributed to the blocking of German schemes to world empire and whose aid is still being relied upon in enforcing the decisions of the Peace Conference, have plenty of backing in America, and also in Europe, when they insist that the principle of freeing subject nationalities from the yoke of the foreigner be applied to them." The theory of "European eminent domain" to Mr. Gibbons is "the doctrine of the *Uebermensch* put into practice. Races, believing in their superiority, imposed by force their rule and *kultur* upon inferior races. European eminent domain has no justification, unless one believes either (a) that our particular idea of civilization is so essential to the world's happiness and well-being that it must be built up and spread and maintained by force; or (b) that 'superior' races have the right to exploit, or at least to direct the destinies of, 'inferior races'; or (c) that the bestowal of material blessings upon people is adequate compensation for denying them the right of governing themselves."

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